

and it is quite doubtful whether the artist was at all familiar with the myth of ancient Greece. It seems that he has taken up the ornamental motive as deserving reproduction because of its beauty. As on many of the ancient coins Melikertes is here represented as a young child, producing an almost feminine type quite in agreement with the ancient legend.

DIES IRAE.

The fine article of B. Pick on the text of this grand hymn (Vol. XXV, No. 10) suggests the question, how are we to write and understand the first two lines. The article is quite correct in saying (p. 584):

"The author takes the beginning and the keynote of his poem from Zephaniah i. 15, 16, where the text of the Vulgate reads: *Dies irae, dies illa*, etc., which may be thus translated: 'That day is the day of wrath, etc.'"

Quite right; but then we must strike out, according to our modern system of punctuation, the comma after *dies irae*; we no longer separate subject and predicate by a comma. And then we must translate the first two lines of the hymn: "A day of wrath is that day, *it* will dissolve the world."

But that is not the common way to write and understand the hymn. Generally *dies irae* is taken as in apposition to *dies illa*: "That day, the day of wrath, will dissolve the world;" no comma standing after *irae*.

The text in *The Open Court* combines both constructions, putting a comma both before and after *dies irae*, a way of punctuation not to be imitated.

MAULBRONN, Germany.

EB. NESTLE.

CHINESE COURTESY.

During these times of rebellion and turmoil in China, it will be interesting to have a glimpse of private life into the sentiment of a Chinese scholar who has been visiting an American friend acquainted with Chinese civilization and literature. Mr. James Black of Denver, Colorado, the author of several publications on the literature of the Celestial Empire, had as his guest one of his Chinese friends who on his return to his home in Asia, sends him a letter of thanks in the form of a poem. Literally translated it reads thus:

"In former years when I sojourned in America it was a pleasure to me to meet you in the afternoons to discuss literary topics. Together we discriminated doubtful literary meanings, and I felt ashamed that my mind seemed like an empty basket, while you were quick to discern. As we chatted pleasantly, the shadows lengthened, for the meanings were hard to understand. In my own country, the old learning is decaying, but here in another land I found a student acquainted with Confucius and Mencius and knowing the writers of Han and T'ang, who not only turned his mind to poetry, but, looking higher, contemplated the former wisdom. When you rose to leave I could not bear to see you go because good friends are hard to find. Great labor obtains rich prizes and every effort brings the goal nearer. For three years we have been far apart, but correspondence has not ceased. You have bought the works of Han (Yu) and Ou (Yang Hsiu), and your translations have been published. Dwelling on the mountain, I see little company, and the old, rainy time comes back to my mind. Seated by the south window, I think of the distant, and hum over poetry to myself without ceasing. When shall I see you again? How much a cheerful talk would brighten me. And so taking paper I use my leisure to write you this from here.

"In the year Hsin Hai, the 5th month, the middle ten days, being unoccupied, and forgetting the mud outside, I write this to amuse my elder brother Lai-ko."

Note.—It should be explained that Mr. Black's surname has been sinicized into *Po-lai-ko*, so in the epistolary style all that is left is the second and third syllables, *Lai-ko*; also that the title which was given him is *Shih Yin*, "the private individual living in the city."

A better acquaintance with the best minds of other countries is the best way to establish peace and good will on earth, and for the sake of characterizing a Chinese gentleman and scholar, we take pleasure in publishing this poetical letter. It goes without saying that if we could add to it the zest which the original possesses it would be still more appreciated by our readers.

P. C.

JAPANESE ABROAD.

The *Japan Mail* of April 15, 1911, translates from the *Jiji* a list of advisory regulations given by the Minister of State in 1871 to Count Togo and eleven fellow students when leaving home to study in England. The paper is still in the possession of Count Togo, and the *Mail's* translation reads as follows:

"1. Every clause of the provisions contained in the treaties with various countries shall be kept in your mind.

"2. When you see or hear of things, no matter what they may be, which you think conducive to the interests of this empire, cause a thorough investigation to be made thereinto with all your might and main and report them in writing to the Foreign Office or the officers in charge of foreign affairs at Kanagawa, Osaka, Hyogo, Niigata and Hakodate, when the mail service is available, or otherwise send in such report after your return home.

"3. Now that you are going to leave the land of your parents for a foreign country, I feel confident that you have all formed your resolutions. You must, nevertheless, be very careful in your deportment and be always mindful not to do even the slightest thing that might disgrace the honor of this empire. Never borrow money from foreigners unless you can back it up with security. If you perchance contract a debt abroad for traveling expenses and other unavoidable necessities, you must clear it off by all means before you leave for home, and must not under any circumstances leave your debt unpaid. In case you return home without paying the money you owe to a foreigner and disclosures are made thereof, not only yourselves but your master and all your relatives will be held responsible according to circumstances and be called on to pay off the debt.

"4. If you happen to meet your own countrymen during your sojourn abroad, you must befriend them even if they are parties unknown to yourselves, and you must give them sound advice if they be found in fault. You must also give them relief if they are in sickness or in distress.

"5. Even if you happen to owe foreigners a grudge you must show the utmost patience, and appeal, if unavoidable, to the government of the land to have your wrongs adjusted. However exasperating the case may be you must refrain from either killing or injuring foreigners.

"6. The seals entrusted to you must be treated with great care and handed back to the authorities after your return home. The seals may, however, be returned to the offices mentioned above to suit your own convenience.